

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

mOkshamu galadA-sAramati

In the kRti ‘mOkshamu galadA’ – rAga sAramati, SrI tyAgarAja doubts whether mOksha, without knowledge of saMgIta with bhakti, is attainable by any one.

P ¹mOkshamu galadA bhuvilO jIvan-
 muktulu kAni vAraluku

A ²sAkshAtkAra nI ³sad-bhakti
 sangIta jnAna vihinulaku (mOkshamu)

C prAN(A)nala sam-yOgamu valla
 ⁴prANava nAdamu sapta svaramulai paraga
 vINA vAdana lOludau ⁵Siva manO-
 vidham(e)rugaru tyAgarAja vinuta (mOksha)

Gist

O Ever Evident One (as witness of perceptions)! O Lord praised by this tyAgarAja!

In this World, is emancipation attainable for those (a) who have not become living-liberated and (b) who are bereft of knowledge of music combined with true devotion towards you?

OM-kAra nAda manifests as seven svara by the fusion of vital force and energy; people do not understand the blissful state of Lord Siva - the great connoisseur of music played on vINA.

Word-by-word Meaning

P In this World (bhuvilO), is emancipation (mOkshamu) attainable (galadA) for those (vAralaku) who have not become (kAni) living-liberated (jIvan muktulu)?

A O Ever Evident One (as witness of perceptions) (sAkshAtkAra)! In this World, is emancipation attainable for those who are bereft of (vihinulaku)

knowledge (jnAna) of music (sangIta) combined with true devotion (sad-bhakti) towards you (nI)?

C While OM-kAra (praNava) nAda (nAdamu) manifests (paraga) as seven (sapta) svara (svaramulai) by (valla) the fusion (sam-yOgamu) of vital force (prANa) and energy (anala) (literally fire),

people do not understand (erugaru) the blissful state (manO-vidhamu) (literally mental frame) (vidhamerugaru) of Lord Siva - the great connoisseur (IOludau) of music played (vAdana) on vINa;

O Lord praised (vinuta) by this tyAgarAja! in this World, is emancipation attainable for those who have not become living-liberated?

Notes -

Variations -

References -

Please visit the website for a detailed discussion of the kRti -

<http://www.ibiblio.org/sripedia/cgi-bin/kbase/Nadhopasana>

⁴ - praNava nAdamu sapta svaramulai paraga - In the kRti 'vara rAga layajnu', SrI tyAgarAja states 'dEhOdbhavambagu nAdamul' - 'nAda emanating from the body' - In lalitA sahasranAmaM, Mother is called 'parA', 'paSyanti', 'madhyamA', 'vaikharI rUpA'.

"parA - The transcendent Word - above the other lower stages of speech known as paSyanti (speech in the inaudible stage), madhyamA (speech in the middle stage of its expression) and vaikharI (uttered audible speech)". (Translation by Swami Tapasyananda). For a discourse of Kanchi Paramacharya Chandrasekharendra Saraswati on 'parA', 'paSyanti', 'madhyamA', 'vaikharI' - please visit website -

<http://www.geocities.com/profvk/gohitvip/DPDS26-30.html> (Page 30)

Comments -

¹ - mOksha - SrI tyAgarAja uses the words 'mOksha' and 'jIvan mukta' simultaneously. Both words apparently mean the same thing. However, according to the verse of tirumUlar given below, 'jIvan mukta' is the first of the five stages of mukti.

According to 'muktikA upanishad', there are only two kinds of mukti - 'jIvan-mukti' and 'vidEha mukti' aka 'kaivalya'. The same upanishad also mentions 'sAlOkya', 'sArUpya', 'sAmIpya' and 'sAyujya' to be four kinds (stages?) of mukti. (It is presumed that 'sAyujya' to be same as 'jIvan-mukti') Source - <http://www.geocities.com/advaitavedant/muktika.htm>

There is one more variation of mukti defined as 'sadyO mukti' and 'krama mukti' - Source - <http://www.advaita-vedanta.org/archives/advaita-l/1999-September/032497.html> 'krama mukti' probably refers to, what is termed as, 'purushArtha' - 'dharma', 'artha', 'kAma' and 'mOksha'. Some times this is also referred to as 'bhukti - mukti'.

The following are the statements of SrI tyAgarAja in various kRtis -

(1) nAdOMkAra is the state of the parabrahman (sadASiva mayamagu nAdOMkAra) - kRti 'rAga sudhA rasa';

(2) 'knowing the nAda emanating from mUlAdhara is, indeed the blissfull emancipation; recognising the locations (in the body) of seven svaras is indeed emancipation (mUlAdhArAja nAdameruguTE mudamagu mOkshamurA; kOlAhala sapta svara gRhamula gurutE mOkshamurA O manasA) - kRti 'svara rAga sudhA'; (3) sapta-svara are the elaboration of praNava nAda (praNava nAdamu sapta svaramulai paraga) - kRti 'sIta vara'.

(4) those well-versed in the sapta svara are the living-liberated (nAdOMkAra svara vidulu jIvan mukutulu) – kRti 'rAga sudhA rasa'.

(5) in order to become jIvan mukta, the knowledge of sangIta should be ordained (jIvan-muktuDaguTaku sangIta jnAnamu dhAta vrAyavaLE) – kRti 'sItA vara'.

(6) In the current kRti, in pallavi, he asks 'is it possible to attain mOksha if one is not a 'jIvan mukta'?

(7) In the current kRti, in anupallavi, he asks 'is it possible to attain mOksha for those who do not have knowledge of music combined with true devotion?'

To summarise (according to SrI tyAgarAja)– to be living-liberated (jIvan mukta) one should have (a) understanding about the origins of nAda (OMkAra and mUlAdhAra), its manifestation as sapta svara; and (b) also true devotion. Conversely, those who do not have this understanding - not being jIvan mukta – cannot attain mOksha. Here 'mOksha' seems to refer to 'vidEha mukti' or 'kaivalya'.

Please also refer to jIvan muktAnanda lahari by Adi SankarAcArya - <http://www.kamakoti.org/shlokas/kshlok23.htm>

SrI tyAgarAja is concerned only with the nAdOpAsana or nAda yOga – attainment of mOksha through the route of sangIta. The other methods, for attainment of jIvan mukti and thence mOksha, – karma, jnAna, bhakti and rAja yOga – are not discussed by SrI tyAgarAja.

Five-stage progression towards mukti is defined in the tamizh treatise of tirumUlar – 'tirumandiram' as under –

ஓதிய முத்தி யடைவே உயிர்பர
பேதமி லச்சிவம் எய்துந் துரியமோ
டாதி சொருபஞ் சொருபத்த தாகவே
ஏதமி லாநிரு வாணம் பிறந்ததே (திருமந்திரம் - 2864)

Odiya mutti yaDaiyavE uyirpara
bEdamilac civaM eydun turiyamO-
Dadi corUbaJ corUbatta tAgavE
EdamilA niruvANam piRandadE (2864)

Jiva reaches to (jIva) mukti first;
Then passes on to Param State;
And thence to Siva State;
In the Turiya practised therein,
Is the Primal Self-illuminated Manifestedness;
And having attained Svarupa,
Is reached the State of Nirvana,
(In Ariya Turiyatita State). (Translation Dr. B Natarajan)

² - sAkshAtkAra – paramAtmA is ever-evident. He is also called sAkshi – eternal witness - evidence.

³ - sad-bhakti sangIta jnAna vihinulaku mOkshamu galada – In the kRti 'svara rAga sudhA' SrI tyAgarAja asks ' of what avail if a crane (and/or) a frog enjoys on the Lotus called Supreme Bliss' (paramAnandamanE kamalamupai baka bhEkamu celagiyEmi). To my understanding, those who advocate 'secular music' are indeed like the crane and frog, described by SrI tyAgarAja, usurping on the music.

⁵ – Siva manO-vidhamu - nAdOMkAra is the state of the parabrahman (sadASiva mayamagu nAdOMkAra) – kRti 'rAga sudhA rasa'. Please also refer to kRti 'nAda tanumaniSaM' – rAga cittaranjani wherein SrI tyAgarAja describes Sankara is the embodiment of nAda.

Devanagari

प. मोक्षमु गलदा भुविलो
जीवन्मुक्तुलु कानि वारलकु
अ. साक्षात्कार नी सद्भक्ति
सङ्गीत ज्ञान विहीनुलकु (मो)
च. प्रा(णा)नल संयोगमु वल्ल
प्रणव नादमु सप्त-स्वरमुलै परग
वीणा वादन लोलुडौ शिव मनो-
विध(मे)रुगरु त्यागराज विनुत (मो)

English with Special Characters

pa. mōkṣamu galadā bhuvilō
jīvanmuktulu kāni vāralaku
a. sākṣātkāra nī sadbhakti
saṅgīta jñāna vihinulaku (mō)
ca. prā(ṇa)nala saṃyōgamu valla
praṇava nādamu sapta-svaramulai paraga
vīṇā vādana lōluḍau śiva manō-
vidha(me)rugaru tyāgarāja vinuta (mō)

Telugu

ప. మోక్షము గలదా భువిలో
జీవన్ముక్తులు కాని వారలకు
అ. సాక్షాత్కార నీ సద్భక్తి
సంగీత జ్ఞాన విహీనులకు (మో)
చ. ప్రా(ణా)నల సంయోగము వల్ల
ప్రణవ నాదము సప్త-స్వరములై పరగ
వీణా వాదన లోలుడౌ శివ మనో-
విధ(మె)రుగరు త్యాగరాజ వినుత (మో)

Tamil

ப. மோக்ஷமு க³லதா³ பு⁴விலோ
ஜீவன்-முத்துலு கானி வாரலகு
அ. ஸாக்ஷாத்கார நீ ஸத்³-ப⁴க்தி
ஸங்கீ³த ஞான விஹீனூலகு (மோக்ஷமு)
ச. ப்ரா(ணா)னல ஸம்-யோக³மு வல்ல
ப்ரணவ நாத³மு ஸப்த-ஸ்வரமுலை பரக³
வீணா வாத³ன லோலுடெள³ ஸிவ மனோ-
வித⁴(மெ)ருக³ரு த்யாக³ராஜ வினுத (மோக்ஷமு)

முத்தி உண்டாமோ, புவியில்
சீவன் முத்தர் ஆகாதவர்களுக்கு?

சாட்சாத்காரமே! உனது தூய பத்தி
(கலந்த) இசை அறிவற்றோருக்கு
முத்தி உண்டாமோ, புவியில்
சீவன் முத்தர் ஆகாதவர்களுக்கு?

(உயிர்)மூச்சு மற்றும் (உடல்) வெம்மையின் சேர்க்கையினால்,
பிரணவ நாதம் ஏழ் பதங்களாகித் திகழ,
வீணையிசையில் திளைக்கும் சிவனின் உள்ளப்
பாங்கினையறியார்; தியாகராசனால் போற்றப்பெற்றோனே!
முத்தி உண்டாமோ, புவியில்
சீவன் முத்தர் ஆகாதவர்களுக்கு?

சீவன் முத்தி - உயிருடனிருக்கையிலேயே முத்தி
(கைவல்யத்திற்கு முற்பட்ட நிலை)
முத்தி - சீவன் முத்தருக்கு உடல் வீழ்ந்தபின் நண்ணும்
கைவல்யம்
சாட்சாத்காரம் - கருவி, கரணாதிகட் கெல்லாஞ் சாட்சி-
கண்கண்ட தெய்வம்
கருவி-கரணம் - பொறிகளும், அந்தக்கரணமும்
அந்தக் கரணம் - மனது
உடல் வெம்மை - ஆற்றல் என்றும் கொள்ளலாம்
பிரணவம் - ஓங்காரம்
நாதம் - ஓசை
சிவனின் உள்ளப் பாங்கு - நாதோங்காரம் எனப்படும்
சதாசிவ நிலை

Kannada

ಪ. ಮೋಕ್ಷಮು ಗಲದಾ ಭುವಿಲೋ
ಜೀವನುಕ್ತುಲು ಕಾನಿ ವಾರಲಕು
ಅ. ಸಾಕ್ಷಾತ್ಕಾರ ನೀ ಸತ್³-ಪ⁴ಕ್ತಿ
ಸಂಗೀ³ತ ಞಾನ ವಿಹೀನುಲಕು (ಮೋಕ್ಷಮು)
ಸ. ಪ್ರಾ(ಣಾ)ನಲ ಸಮ-ಯೋಗ³ಮು ವಲ್ಲ
ಪ್ರಣವ ನಾಥ³ಮು ಸಪ್ತ-ಸ್ವರಮುಲಾ ಪರಕ³
ವೀಣಾ ವಾಥ³ನ ಲೋಲುದೆಱ್³ ಸಿವ ಮನೋ-
ವಿತ್⁴(ಮೆ)ರುಕ್³ರು ತ್ಯಾಗ³ರಾಜ ವಿನುತ (ಮೋಕ್ಷಮು)

ಚ. ಪ್ರಾ(ಣ)ನಲ ಸಂಯೋಗಮು ವಲ್ಲ
ಪ್ರಣವ ನಾದಮು ಸಪ್ತ-ಸ್ವರಮುಲೈ ಪರಗ
ವೀಣಾ ವಾದನ ಲೋಲುಡೌ ಶಿವ ಮನೋ-
ವಿಧ(ಮೆ)ರುಗರು ತ್ಯಾಗರಾಜ ವಿನುತ (ಮೋ)

Malayalam

ಎ. ಮೋಕ್ಷಮು ಗಲದಾ ಭುವಿಲೊ
ಜೀವನ್ಮುಕ್ತುಲು ಕಾನಿ ವಾರಲಕ್ಕು
ಆ. ಸಾಕ್ಷಾತ್ಕಾರ ನಿ ಸದ್ಭಕ್ತಿ
ಸಂಸೃತ ಅಣಾಂ ವಿಹೀನುಲಕ್ಕು (ಮೋ)
ಇ. ಪ್ರಾ(ಣ)ನಲ ಸಂಯೋಗಮು ವಲ್ಲ
ಪ್ರಣವ ನಾದಮು ಸಪ್ತ-ಸ್ವರಮುಲೈ ಪರಗ
ವೀಣಾ ವಾದನ ಲೋಲುಡೌ ಶಿವ ಮನೋ-
ವಿಧ(ಮೆ)ರುಗರು ತ್ಯಾಗರಾಜ ವಿನುತ (ಮೋ)

Assamese

ಪ. ಮೋಕ್ಷಮು ಗಲದಾ ಭುವಿಲೊ
ಜೀವನ್ಮುಕ್ತುಲು ಕಾನಿ ವಾರಲಕ್ಕು
ಆ. ಸಾಕ್ಷಾತ್ಕಾರ ನಿ ಸದ್ಭಕ್ತಿ
ಸಂಸೃತ ಅಣಾಂ ವಿಹೀನುಲಕ್ಕು (ಮೋ)
ಇ. ಪ್ರಾ(ಣ)ನಲ ಸಂಯೋಗಮು ವಲ್ಲ
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ವೀಣಾ ವಾದನ ಲೋಲುಡೌ ಶಿವ ಮನೋ-
ವಿಧ(ಮೆ)ರುಗರು ತ್ಯಾಗರಾಜ ವಿನುತ (ಮೋ)

Bengali

ಪ. ಮೋಕ್ಷಮು ಗಲದಾ ಭುವಿಲೊ
ಜೀವನ್ಮುಕ್ತುಲು ಕಾನಿ ವಾರಲಕ್ಕು
ಆ. ಸಾಕ್ಷಾತ್ಕಾರ ನಿ ಸದ್ಭಕ್ತಿ
ಸಂಸೃತ ಅಣಾಂ ವಿಹೀನುಲಕ್ಕು (ಮೋ)
ಇ. ಪ್ರಾ(ಣ)ನಲ ಸಂಯೋಗಮು ವಲ್ಲ

ପ୍ରଣବ ନାଦମୁ ସଂସ୍ତ-ସ୍ବରମୁଲେ ପରଗ
ବୀଣା ବାଦନ ଲୋଲୁଡ଼ି ଶିବ ମନୋ-
ବିଧ(ମେ)ରୁଗରୁ ଆଗରାଜ ବିନୁତ (ମୋ)

Gujarati

୧. ମୋକ୍ଷମୁ ଗାୟେ ଭୁବିଲୋ
 ଞ୍ଚବନ୍ଧୁକ୍ତୁଳୁ ଡାଲି ବାରଳୁ
୨. ସାକ୍ଷାତ୍‌କାର ନି ସନ୍ନିବିତ
 ସନ୍ନିବିତ ଜ୍ଞାନ ବିଶିଷ୍ଟ (ମୋ)
୩. ମା(ହା)ନେ ସଂଯୋଗମୁ ବଳେ
 ମହାବେ ନାୟମୁ ସମ୍ପତ-ସ୍ବରମୁଲେ ପରଗ
 ବୀଣା ବାଦନ ଲୋଲୁଡ଼ି ଶିବ ମନୋ-
 ବିଧ(ମୋ)ରୁଗରୁ ଆଗରାଜ ବିନୁତ (ମୋ)

Oriya

୧. ମୋକ୍ଷମୁ ଗାୟେ ଭୁବିଲୋ
 ଜୀବନ୍ଧୁକ୍ତୁଳୁ କାନ୍ତି ସାରଳକୁ
୨. ସାକ୍ଷାତ୍‌କାର ନି ସନ୍ନିବିତ
 ସମ୍ପତ ଜ୍ଞାନ ସନ୍ନିବିତ (ମୋ)
୩. ପ୍ରା(ଶା)ନେ ସଂଯୋଗମୁ ବଳେ
 ପ୍ରଣବ ନାୟମୁ ସମ୍ପତ-ସ୍ବରମୁଲେ ପରଗ
 ବୀଣା ବାଦନ ଲୋଲୁଡ଼ି ଶିବ ମନୋ-
 ବିଧ(ମୋ)ରୁଗରୁ ଆଗରାଜ ବିନୁତ (ମୋ)

Punjabi

୧. ମୋକ୍ଷମୁ ଗାୟେ ଭୁବିଲୋ
 ଜୀବନ୍ଧୁକ୍ତୁଳୁ କାନ୍ତି ସାରଳକୁ
୨. ସାକ୍ଷାତ୍‌କାର ନି ସନ୍ନିବିତ
 ସମ୍ପତ ଜ୍ଞାନ ସନ୍ନିବିତ (ମୋ)

ਚ. ਪ੍ਰਾ(ਲਾ)ਨਲ ਸੰਯੋਗਮੁ ਵੱਲ

ਪ੍ਰਣਵ ਨਾਦਮੁ ਸਪਤ-ਸ੍ਵਰਮੁਲੈ ਪਰਗ

ਵੀਲਾ ਵਾਦਨ ਲੋਲੁਡੋ ਸ਼ਿਵ ਮਨੋ-

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